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MONUMENTS

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THE NATIONAL DRINK BILL

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SHE WAS PALE AND LANGUID

Too Nervous to Sleep, and Daily Grew Weaker and Weaker. By Using Dr. Chase's Nerve Food She Gained in Weight, the Color Returned to Her Cheeks and She Gradually Became Strong and Well.

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THURSDAY, MARCH 22, 1900.

CALENDAR FOR NEXT WEEK.

SUNDAY, March 23rd, White, IV. a. d. e. c. i. n. e. (Fourth Sunday in Lent). Annunciation of St. V. M. (Lent). St. John the Evangelist. St. V. M. (Lent). St. John the Evangelist. MONDAY, March 24th, White, II. a. d. e. c. i. n. e. (Fifth Sunday in Lent). St. John the Evangelist. TUESDAY, 25th, White, St. John the Baptist, Confessor, Doctor Doule. WEDNESDAY, 26th, White, St. Xystus III, Pope, Confessor, Doule. THURSDAY, 27th, White, St. John the Baptist, Confessor, Doule. FRIDAY, 28th, Red, Precious Blood of N. S. J. C. Confessor, Doule. SATURDAY, 29th, Violet, Of the Penit.

To Our Subscribers.

We beg to thank those of our subscribers who have already been prompt in renewing their subscriptions; we trust their example will be speedily followed by others. We have no doubt that those who have so far failed to send in their renewals have overlooked the fact that their subscriptions were due. We trust that those who for any reason may find themselves in arrears will kindly take the hint and remit.

St. Patrick's Day, 1900.

It is hoped for, as it is desired by a large portion of her Majesty's subjects throughout the world that St. Patrick's Day of the year 1900 will mark the commencement of a new era of reconciliation and peace between the Irish nation at home and in all parts of the Empire and England. The concession of admiration made by our aged Queen to the valor of her Irish soldiers is as significant as it is touching, and should, if duly and properly recognized and met in the spirit in which it has been made, form the basis of the bringing to an end the policy of continued estrangement, that has for so long marked the connection existing between the two countries. The time is ripe for action and for the final settlement of that one burning question which more than any other threatens the stability and permanence of the British Empire.

To the Irish people of Canada who, with their brethren at home, have the question of Home Rule for Ireland so much at heart, the turn which the conspicuous gallantry of the Irish Regiments has given popular sentiment throughout her Majesty's dominions, has come as a pleasant surprise and as the happy harbinger, let us trust, of a wider and further reaching concession on the part of the British people through the Imperial Government.

It is difficult to conceive how the House of Parliament at Westminster can successfully meet the just and chartered demands of the Irish Parliamentary party, in the face of the enthusiasm which the ability and valor of Irish Generals and Irish soldiers have evoked, coupled with the Queen's evident desire for a policy of reconciliation, as indicated by her order to her Irish troops to wear the shamrock on St. Patrick's Day and by her proposed visit to the Emerald Isle.

In view of the tendency so marked throughout the Empire to render the bonds of Imperial unity closer, it may be remarked that the spirit of the design aims at giving the colonies a larger share in the Imperial affairs, and thus acknowledges the benefits to be derived from an extended rather than a curtailed scheme of Home Rule in the Colonies, such as is wanted for Ireland. At this exceptionally opportune time it should be plainly demonstrated that there cannot be a United Empire with Ireland still discontoured, politically and nation-

ally antagonistic under prevailing conditions. The throne in a happy hour in the side of the Irish Empire. Now is the acceptable time, now is the day of peace, amnesty and good will, not of re-avulsion.

The Wearing of the Green

(Written prior to St. Patrick's Day.) There is a great deal of talk and sentiment being lavished on the humble little Shamrock just at present. Here are some notes bearing on the wearing of Ireland's national emblem. The Dublin Freeman's Journal thus recalls an incident that at the time aroused much indignation throughout the Irish world:

The name of Lieutenant Blundell-Hopkins-head-Blundell, of the 8th King's Royal Rifle Corps, which appears in the list of the casualties of the Boer war, furnished by General Buller, will recall to recollection a very angry scene in the House of Commons in connection with the punishment of a soldier for the wearing of the shamrock on St. Patrick's Day, 1897, in which Lieutenant Blundell-Hopkins-head-Blundell was severely censured by the Irish hon. member. It subsequently transpired that Lieutenant Blundell acted under a misapprehension of the circumstances, and that he was unaware that the soldier who was ordered by him to wear that "dirty bit of green stuff" on his cap, was a member of the 10th Irish hon. member. He subsequently transpired that Lieutenant Blundell acted under a misapprehension of the circumstances, and that he was unaware that the soldier who was ordered by him to wear that "dirty bit of green stuff" on his cap, was a member of the 10th Irish hon. member. He subsequently transpired that Lieutenant Blundell acted under a misapprehension of the circumstances, and that he was unaware that the soldier who was ordered by him to wear that "dirty bit of green stuff" on his cap, was a member of the 10th Irish hon. member.

The valor of the Irish regiments in the South African War has aroused an enthusiastic admiration all over the world, but most of all in her Majesty's dominions. As the World somewhat humorously says:

"St. Patrick is the lion of the day, not only in his own dear Ireland, but throughout the length and breadth of the Empire. Salisbury and Chamberlain, Roberts and the rest of them must take a back seat while homage is done to the venerable Saint of the Emerald Isle." We read that the Government of New South Wales proclaimed St. Patrick's Day as a public holiday, as a tribute to the bravery of the Irish soldiers in South Africa.

In Canada here, the papers for some days past have been adorned with the "Wearin' o' the Green" in the shape of letters calling upon all nationalities and creeds to observe the Day by wearing the Shamrock. Even North of Ireland Protestants, whose color was erstwhile a particular shade of yellow profess to be ignorant that the shamrock is the special property of Catholic Irishmen. Indeed these promises to be a keen contest, in this country at least, as to who shall most reverently "the dear little Shamrock."

Of course, her Majesty the Queen is responsible for all this, having set the pace. It is often said by the fair sex that one may just as well be out of the world as out of the fashion; similarly, at present, unless you display your joyalty in a conspicuous way you are simply "not in it."

Concerning the reception by the Irish Nationalists at Westminster, of the Queen's direction that her Irish Regiments wear the Shamrock on St. Patrick's Day we read as follows:

"In the House of Commons today Mr. John Redmond, the Irish Nationalist leader, declared the Irish people has received with gratification the announcement that her Majesty had directed that the shamrock be worn by the Irish regiments on St. Patrick's Day, adding that the Irish people would welcome the Irish race wherever exhibited, and would treat with respect the venerable Sovereign about to visit the Irish shores, well knowing that on that occasion no attempt would be made to give the Irish regiments the same treatment as they have received in the past. It is taken to mean any attempt of their demands for national rights, which they would continue to press until conceded. Mr. Redmond was loudly cheered."

word of granting Home Rule to the land.

The one string in the Irish harp that would tune the rest to the most delightful harmony is silent.

Canada as a Nation.

Whatever may have been the national tendency in this country a few years ago, whether towards annexation to the United States or independence, there can be no doubt about the popular will at the present time. British connection of the closest, warmest character, involving an active participation in the great and most important affairs of the Empire, is the predominant wish of the Canadian people as a whole. Not to acknowledge this fact is to deliberately close one's eyes and walk in ways that are not this country's ways.

A little while ago there was a suggestion of independence in the air. The United States papers were fond of giving it currency upon the slightest provocation, and in a manner to lead one to suppose that the American government would be willing to enter into an alliance with Great Britain, in the popular spirit of expansion which would allow no countries but themselves to expand, to keep Canada within the legitimate bonds of filial duty or even to take her over with the consent of the motherland. All this was of course very flattering to Canada, and was an involuntary admission on the part of Great Britain and the United States that she was able to hold her own in the council and play of nations—too able, it might be insisted in view of the steady determination to hold her own in the now apparently defunct conference of the Joint High Commission. That a doubtful feeling pervaded the political world in England regarding Canada's intentions may be inferred from the fact that our late Governor-General, Lord Aberdeen, who has always a kindly word to say of our country, thought it worth while to publicly repudiate the accusation that the Dominion was aiming at independence or annexation, and asserted her unquestionable loyalty to the British crown.

"Anything like serious contemplation of annexation, to the United States," said his Lordship, "is absolutely a thing of the past; and the French-Canadians are amongst the firmest supporters of a direct British connection." We quote the above words for the edification of those journalists and gentlemen who for the past few months have been making French-Canadian loyalty the special target for their venomous shafts.

It is throughout the length and breadth of the Dominion, a strong, steady, ever-increasing and ennobling flame, but it will not burn up the Constitution. Call it what you like, the national spirit, Canadianism, it is the spirit that is rapidly and surely stamping the Dominion with the characteristics of a distinct people with a country which they glory in calling their own, and which they mean to hold against the world if need be, including the United States of America. This is the spirit that is abroad in the land today, stirring the noblest strength in the life, elevating the ideals of the Canadian people. Annexation is dead: whatever may be in store for Canada, in the years to come, judging the future by present indications it will not be annexation. Conquest, of the kind that is becoming more and more hateful every day in the eyes of civilization—conquest at the price of torrents of blood—conquest that holds an unwilling people by the power of sword and cannon—the only kind of conquest that can ever subvert Canada—will be as repugnant to the free-loving people—the vast majority—of the United States as it would be to Canadians.

Whatever may be her future, consequent upon natural growth and expansion, which all Canadians desire to see, or upon the possible disintegration of the British Empire, which historians of racialistic tendencies are forever proclaiming as a certainty, at present there cannot be the shadow of a doubt that the Dominion is thoroughly and unquestionably loyal to the British crown. Englishmen may be sure that there is more reverence for the time and allegiance of royalty than has the average Canadian, but by the principles of British connection and union as it maintains to day, the various nationalities that comprise the United Kingdom are not more loyal to the British crown than are the people of Canada. It is not as if they are not as loyal as we are Canadians. For the Queen they have a personal affection, which could not be warmer if her Majesty were a Canadian living among her Canadian subjects; for the British constitution they have the greatest admiration; they glory in the fact that they are not as loyal as we are Canadians. For the Queen they have a personal affection, which could not be warmer if her Majesty were a Canadian living among her Canadian subjects; for the British constitution they have the greatest admiration; they glory in the fact that they are not as loyal as we are Canadians.

But amongst all these praises and concessions to the gallant behaviour of Ireland's sons in the field, there is no note heard on the one subject that would bring gladness to Irish hearts not only in the Queen's dominions, but all over the world—there is no note of granting Home Rule to the land.

one of the Canadian people and that the story as they could see their own great nation's virtues, they must be British institutions, British laws, British ideals, their mottoes, but without, it must be confessed, that they have a voice—a growing voice—in the shaping of the first, foremost and all the time in the front rank of their affection.

The one danger of the Imperialism, developing with such rapidity to-day by reason of the Boer War as an exciting cause, is the tendency it has to impair distinctly Canadian ideals. There are those who would look upon such an event as a gain; but the vast majority of the Canadian people in the moment of calm would we feel sure deem it a national loss.

Sir Wilfred Laurier's Speech.

Seldom has there been a speech made in the House of Commons that has evoked so much and favorable comment in the press of every shade of politics. In general estimation it is one of the most eloquent efforts of a remarkably eloquent man. By one who had the privilege of hearing it, it has been said that no verbal report can convey an idea of the music and fire of many of the passages.

The Ottawa correspondent of The Evening Telegram (Ind.) thus deals with it:—"Thanks to Henri Bourassa of L'Abbeville, Sir Wilfred Laurier has been enabled to establish himself in the sight of the French and broadest patriots. The words to-night will ring in the ears of hundreds of Canadians who may have doubted his devotion to the empire, and so all their fears at rest. The Premier, standing on the floor of the House, defending the principles which Bourassa assailed, compelled the admiration of every honest Canadian. It was the heart and not the lips which spoke. Sir Wilfred's sincerity has been questioned many a time, but it was not doubted to-night. His was eloquence born of conviction and not of a desire to please. The most accomplished hypocrite in her Majesty's realm could not have successfully pretended to the ideals which Laurier assured guided him in the fulfillment of his trust. Every assertion was that of an earnest truth-teller, and eloquently did the Premier champion the cause of the empire, that it seemed as if a fitting climax might be: 'A British subject I was born; a British subject I will die.'"

It is fortunate that, at the present juncture, a French Canadian of commanding ability and one who places the welfare of Canada above all other considerations is at the head of public affairs in this country. Apart from the argument, the general tone of the speech, its warm and indubitable touching patriotism, its subordination of self as well as racial and sectional tendencies to the public interest, to the country's good, will do much to smooth down the sharp asperities that have unfortunately arisen, during the past months, between the extreme majority and the extreme minority on the much discussed questions of sending and the mode of sending contingents to assist the mother country in her struggle in South Africa. It would seem as if Sir Wilfred had reserved all his latent force for the supreme moment which Mr. Bourassa's amendment led to and the manner in which he discharged the double duty of defending his government's course of action and of winning the house to practical unanimity is the most powerful and eloquent eulogium that could have been pronounced upon his patriotic and convincing address.

The Premier of Canada has passed through a trying time; much has been said and written that for the dignity of the country had better never have been published; the people whom he loves and of whom he is the foremost representative had been traduced and galled to the verge of rupture; he himself had been the butt of every so-called loyalist who thought his pen sharp enough to indite a venomous squib on the ragged lines of disloyalty; like the large, loyal-hearted man that he is, and as now he is universally admitted to be, he bore all with fortitude and manly forbearance; he bided his time, and when it came, it did not find him wanting.

EDITORIAL NOTES.

On the 17th. of March, 1900, for the first time in the history of Toronto the green flag of Ireland floated majestically over the City Hall. The event did credit to the good feeling that prevails amongst Toronto's citizens, just as it did honor to the brave Irish soldiers who have fought so well for the flag of Great Britain. May such kindly feelings ever prevail.

lows had done, to commemorate the gallantry of her Irish soldiers in the great battles in South Africa. Unless the wearing of the kilt and plaid by the Scottish Regiments can be looked upon as such, this tribute to the bravery of the Irish Regiments is the first unique national recognition of any of the troops in the British army.

What a bitter sarcasm the following pronouncement from the Times, London, Eng. must read to those ardent patriots who have been lauding their French Canadian countrymen of disloyalty and treason:—

"The spirit which glows through it (Sir Wilfred Laurier's speech) and the thoughts which underlie it are pregnant with great issues for England and mankind. Sir Wilfred Laurier, the French Roman Catholic Premier of a self-governing federation, in which British Protestants are in the majority, has expressed more faithfully and more truly than any statesman who has spoken yet the temper of the new Imperial patriotism fostered into self-consciousness by the war."

Ap'ropos, it is difficult to conceive how The Times can reconcile this candid statement with its well-known, hereditary antagonism to the ardent desire of a homogeneous nation like Ireland for the privilege of self-government such as we enjoy in Canada.

Shamrock Time.

'Tis shamrock time, and the wild, wise swallow. Pardon the summer on eager wing. Now April woos them, and all things follow. Take flight and follow the feet of spring. But we in stranger lands sojourning. Like fledglings far from their forest nest. Are filled with mourning and wild heart-yearning. To the soft green isle of the golden west. Oh, my heart doth follow The sweet spring swallow. As it wings its way o'er the ocean foam. Where the shamrock's springing. The thrush is singing. His song of spring in my Irish home.

Earth's deep heart answers today with laughter, For we, we no longer nor smile; But we are only fain to follow after The wild wind winging into our day. To-day down many a lonely alley The white-blossom blossom is odorous; O'er many a violet-purple valley The lark is singing, but not for us.

Oh! fair, ye say, was the land our mother. Her smile was sweet, but it was not ours; We sowed the vineyard and vale; another sat as lord in her children's towers. Her love was mild, but another claimed it; They took the harvest, 'twas ours the toil; Her name was fair, but her feet defamed it; We ploughed, but a stranger held the soil.

Small share have we in the stranger's city. The roof of scorn and the stony street. There's none so kindly glancing of pity. Our tears amber the broad we eat. We slug no song, but in dreams we follow. Take flight and follow, or bond or free. The seaward sweep of the wild, wild swallow. The west wind winging to lands o'er sea.

Oh, my heart doth follow The sweet spring swallow. As it wings its way o'er the ocean foam. Where the shamrock's springing. The thrush is singing. The song of spring in my Irish home. —Patrick Coleman, in the Gael.

SAVANAROLA—LECTURE BY MR. JOHN FRANCIS WATERS.

Historical research into the condition of Society during the period immediately preceding the Reformation has given rise recently, to a great deal of controversy concerning the issues involved in the life and death of Savonarola. He has been extolled on the one hand as the herald of the Reformation, by his defence of excommunication; his protests against Papal corruption; his reliance upon the Bible; and his intense moral earnestness; and on the other hand he has been lauded as a "Saint and Martyr." He never swayed in his adherence to the Holy See; he was a true Catholic to the last drop of his blood. This is not even disputed by such uncompromising non-Catholic writers as McCaulay, Craigton, and Mosheim. The evidence is so overwhelming that even the extreme Calvinist and subsequent free thinker Bayle writes of Savonarola as: "A Friar who at the hour of death went to confession and communion; made an act of Faith in the Real Presence; and accepted a Plenary Indulgence granted by the Pope."

SAVANAROLA—LECTURE BY MR. JOHN FRANCIS WATERS. (Continued from page 1.)

The vindication Savonarola contains some curious revelations upon the attitudes towards him of Pope Alexander the Sixth, but intelligent Catholics need not be scandalized by the wild claims of the Borgias since there were an heir apparent the chosen crown and Alexander taught nothing contrary to Faith and Morals.

Those who are interested in Savonarola ought to improve the opportunity given in Mr. John Francis Waters' lecture, "Savonarola, Saint and Martyr," to be delivered in Saint Michael's College Hall on Thursday, March the 23rd.

Mr. Waters is well and favorably known in Toronto. In this lecture he presents a vivid word picture of the great "Prophet of Saint Mark's" as a Preacher, Philosopher, Orator, Saint and Statesman. His address will be especially striking and dramatic.

ORIGINAL VESPERS AT ST. BASIL'S.

The evening service at St. Basil's on Sunday last was of a more than ordinary character. Vespers were sung by the really fine choir of the Church and a children's sermon preached by the Rev. Father McBratney. The devotion of the Blessed Sacrament brought an audience to a close. Father McBratney chose as his subject "Devotion to the Sacred Heart," and we regret that space for our notes to publish in full what we consider the best sermon on Devotion to the Sacred Heart we have ever had the privilege of listening to. The preacher was most eloquent, one of his chief charms of style on this occasion was that he spoke from his own heart straight to the hearts of his audience. The sermon contained some passages rendered with beautiful effect by the following members of the choir: Mrs. Moore and Mrs. Ward; Misses James, Boney, Crowe, and Malloy; Messrs. D. Miller, J. D. Ward and H. The following summary of a remarkable sermon will be of interest to our readers.—McNamara.

In 1705 Clement XIV. and again in 1805 Pius IX. commended to the faithful the beautiful devotion to the Sacred Heart. There is at the human heart a craving for love and an peculiarity to mingle the human with the Divine, as it is for human nature to rest in the human in seeking the Divine. The human heart seeks a centre for its life. This centre may be true or false. If true, the heart finds peace and happiness; if false, it finds discontent and misery. Thus we see the psychological phenomenon of Anthropomorphism or the idealizing of God in the form of man. A weakness it may be, but a weakness recognized and provided for by the heart, his human heart for the love of humanity. So that love of the Sacred Heart unites Divine love human and satisfies the human heart, because it appeals so strongly and sympathetically to human feelings.

Once our Divine Lord allowed a human soul to look into His Heart and the woman of that soul, Blessed Margaret Mary Alacoque, became the apostle of the Sacred Heart, the devotion which has spread to such a marvellous extent, beautifying and sweetening religious life. Suffering wins love through sympathy, and the Heart of Jesus endured all the sufferings of humanity in the Garden of Gethsemane. This experience of suffering counts to humanity, attracts hearts to the Heart of Jesus. But the human heart is not content or satisfied with the merely human; it just as naturally seeks the Divine. It even seeks the Divine without knowing that it is doing so, because it wants something to worship and adore. This is apparent in the truly human or earthly love. The heart's love unconsciously to itself the object of its devotion, before yielding itself to love. It defines in a measure, thou knowest. The modern novel exemplifies this phase of human love, which is one of the greatest dangers to the spiritual life; for to seek the Divine in the midst of the human is simple only the Heart of Jesus is worthy of adoration. Here then, in the Sacred Heart, we may find all the qualities of the human heart. A purely human object is finite, fleeting; the heart of man wants more. It craves the everlasting, which can only be found in the Heart of Jesus.

It is because of the shattering of the false idols which human love sets itself that there are so many hearts torn and women built themselves what they feel to be a paradise of delights; but the paradise is not a human wilderness, in which they still yearn for the love that is everlasting. For those who had made this sad mistake there was yet hope and comfort ample to be found in the Sacred Heart; while for those who had chosen the false gods, and the spiritual life there was peace and perseverance. The Rev. Father closed his sermon with a simple, but earnest appeal to the charity of the congregation in behalf of the children of the helpless poor who were so dear to the Sacred Heart of Jesus.

THE REASON WHY.

A Scottish Reformation presented a sum of money, the sum of £100,000, to the Congregation for the Relief of the Poor. A man named John Brown, who was not a prominent member of the Congregation, but who was a member of the Congregation, was looking over the list of names as it was being read. He saw the name of a man who was a member of the Congregation, and he thought that he would like to see the man. He went to the man's house and found that he was a man of great wealth and power. He was a man of great influence and was a member of the Congregation. He was a man of great wealth and power. He was a man of great influence and was a member of the Congregation. He was a man of great wealth and power. He was a man of great influence and was a member of the Congregation.

THE WILLIAMS BROTHERS' DEED

The Premier had for long been... Mr. Chamberlain had for long been... The Premier had for long been... Mr. Chamberlain had for long been...

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Under the special patronage of His Grace... the Archbishop of Toronto. St. Michael's College. Under the special patronage of His Grace the Archbishop of Toronto.

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THE SINGER NO. 27.

THE SINGER NO. 27.
DOUBLE LOCK-STITCH. VIBRATING SHUTTLE.

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Turn it Upside Down.
DRINK IT ALL - NO DRUGS - NOT CARBONATED.

A CURE FOR RHEUMATISM.—The intrusion of uric acid into the blood vessels is a fruitful cause of rheumatic pain.

Our other brand names: Gold Label and Imperial Ale XXX Stout Porter Pilsener and Imperial Lager. To be had at all hotels and dealers.

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EXCHANGES.
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EXCHANGES.

Catholic Prayer Books.
Catholic Prayer Books.
Catholic Prayer Books.

But a Lassie Yet.

By Thomas Swift

CHAPTER I.

Anything wrong, certainly, came from a mixture of mud and rain, curled up in the window of a well-furnished sitting room.

"Just a bit," Malina answered, a long hair was flying round her head in the big room.

"You heard it, Malina, and that's the fact," he continued, reaching for his pipe and tobacco jar.

"Blimey, indeed, and the girls, his shining eyes rested searchingly upon him, growing grey under his expression.

"I guessed as much," said the wifely, "at Miss Fortescue's, Harold?"

"Right again, Malina," "I thought so," was the quiet response.

"Does it hurt, Harold?" "She was now kneeling on a footstool by the young man's side, whilst his left hand rested unobtrusively on her lovely hair.

"No, I suppose not," answered Malina reflexively.

"Well, I must go now, Harold. Mamma will think I am staying too long. Good-bye."

"She kissed the hand that rested so near her lips, put on her hat and proceeded to go. At the door she turned, and with the grace and dignity of a consummate actress in her exit, yet with all the naïveté of a lovely child, raised her right hand with the forefinger pointed, uttered the one word, "Remember," and was gone.

"In the afternoon of the next day Miss Fortescue, sitting in the drawing room of her splendid home in Glenisford Square, presented a charming picture of a fashionable young lady fully equipped for a winter's sojourn.

"The warm blood waved over the lady's face, and she sat down somewhat staggered and not unreasonably in a loss of the dignity of the woman who always stood only too strongly before her.

"How came you to know of this, dear?" she asked with an effort. "Did he tell you of it?"

"Yes, but I guessed it first, and then he told me all."

"He told you all, Malina? Did he tell you why I won't marry him?"

"Oh, no, not that. He said that was your secret."

"Then the little lady rose and stood beside Miss Fortescue and in an appealing voice asked—

"Would you tell me why you will not marry him, Miss Fortescue? Won't you? He is so good and lonely, poor fellow, and I would like to help him if I could. He loves you so much, and you know, he saved my life."

Miss Fortescue started and looked at the speaker. Harold had never told her this and her feelings hardened against him.

"Didn't you know?" went on Malina, who had noticed her surprise. "I should have been drowned but for him. That was how he came to meet me and mother and poor, dear, dear father. He is so good and lonely, poor fellow, and I would like to help him if I could. He loves you so much, and you know, he saved my life."

CHAPTER II.

"I think I can't do better, Malina, though you do not present you can understand I don't feel much inclined to marry anybody."

"That is quite natural, Harold," put in the wise little woman.

"But I always love you, Malina, no matter what happens," he said, drawing her hand and kissing it.

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CHAPTER III.

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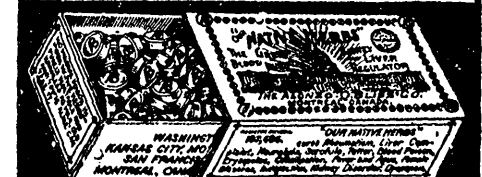


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Our Native Herbs

is Nature's greatest remedy. Treatment for 200 days in every box. A few doses is often sufficient to restore your health. Keep the remainder; it is a certain preventive of disease, keeping the blood pure, the nerves strong, and the whole system in harmony.

THE ALONZO O. BLISS CO., 232 St. Paul Street, Montreal, Can.



Anti-hero's the same heart-bleeding spring and well-remembered scene. Where Erin's pot, the Primrose glades every nook of green.

And I must bear it with me to the far West, where I go—To rival some foreign street, that bloom amid the snow.

Now fancy let us gather 'er we say adieu once more—Somebody from the Abbey's walls, and somebody from the shore.

Then back again to some foreign street, that bloom amid the snow. The tall ships with white sails, like ocean birds asleep.

So here we are, and just in time, to greet the olden days, and the olden days, and the olden days.

Our kindred "down the Shamrock" to the memory of the past. I fain would show the floral gifts I fondly sought to call.

But they are all gone empty, though my heart is very full. My friends describe in glowing words I their poignant light and gay—And in my turn I tell them how I spent St. Patrick's Day.

HALIFAX, N. S., March 17, 1872.

HAD A OFFER.—Mr. A. Nickerson, Farmer, Dutton, writes: "Last winter I had La Grippe and it left me with a severe pain in the small of my back and hip that used to catch me whenever I tried to climb a fence. This lasted for about two months when I bought a bottle of Dr. Thomas' Eucalypto Oil and used it both internally and externally, morning and evening, for three days, at the expiration of which time I was completely cured."

A SCHOOL IN SESSION. Editor of Catholic Register, Sir.—A school in session is of interest to everybody, but its attraction to the mother, whose life is one of greater part of each day, are subject to its influence is supreme, and will account for this notice of an informal visit during school hours, to a school in the west end of the city of Toronto, at the residence of the Rev. Canon, the vicar of the parish of St. Mary. The rooms in charge of as many teachers—the Sisters of St. Joseph—and graded from Form I. to Senior IV. were visited, and through stormy and cold weather passed, the attendance, even in the rooms devoted to the youngest children was most creditable, and a happy evidence of the comfort and attractiveness of the schools.

The pleasant welcome from the bright, intelligent children, who second their teachers' courteous greeting, was in keeping with the prettily decorated class rooms and the refining influences which surrounded the children. Cleanliness, order and an air of cheerful industry were everywhere. A school-year in making where your childhood used to play.

And lo! through fairy fancies and gleams, and wreaths of gaily ties, The best school good shrieking back do—It was in the air.

Ab! ruthless change is tramping out this relic of the past—But still in fancy's realm bright the Fairy power shall last.

By the lake, the forest, the meadow, the open bank of glaucous and sage—It claims in Erin's history, a bright mosaic page.

The solemn chant has long been buried, the bell is heard no more—That woke the forest worshippers that dwelt about the shore—And lo! here's the pleasant "Dixie," where we children used to pass, when Looey's low rafted chapel bell, rang out the school day.

Largest Inventory on Earth Making CHURCH BELLS & PEALS. DUNN & CO. LTD., 100, WATERLOO ST., TORONTO.

GENERAL NEWS.

DEATH OF THE ASS. OF ST. CATHARINES.

It is a matter of plain interest and... to know that St. Mary's Church, St. Catharines, is a... of the late lamented Archbishop...

ST. PAUL'S CATHOLIC TRUTH SOCIETY.

The regular meeting of St. Paul's Catholic Truth Society took place... on Monday evening last. After the transpation of the ordinary business a lecture...

OBITUARY.

Mr. John Gillis, a veteran in... died in Montreal on Saturday morning last, at the ripe age of 82 years.

DEATH OF MRS. JOHN HENRY.

Last week the news of the death of Mrs. Henry came as a shock to her many friends in Toronto, where she was so well and so favorably known.

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AT ST. PAUL'S.

The Feast of the Patronage of St. Joseph was observed at St. Paul's last Sunday, with unusual devotion and in a manner to stamp the Feast as its bright spot in the religious calendar...

MONTHS MIND.

Last Friday Morning, 16th, there was offered up a Solemn High Mass of requiem in St. Paul's Church, Alton, for the soul of the late Mrs. John McNeilan.

OTTAWA CORRESPONDENCE.

The celebration of St. Patrick's Day in the last year of the present century, at Ottawa, is an event destined to become historic.

CLAN-NA-GAEL.

The regular weekly meeting of the St. Basil's Young Men's Catholic Union took place on Monday night, the 19th inst.

with confidence. I have fought the good fight, and I am content that I have given a good account of myself. I have fought the good fight, and I am content that I have given a good account of myself.

FOURTY HOURS' DEVOTION AT ST. MARY'S.

The devotion of the Forty Hours, as usual, was held at St. Mary's Church on Sunday last.

THE EXILE OF ERIN.

INTRODUCTION.—For more than a century after the conquest of Ireland by William III. the history of that country is such that no Englishman can recall it without shame.

DEATH OF MRS. STRONG OF BRANTFORD.

We regret to have to report the death of Mrs. Strong of Brantford, widow of the late J. L. Strong, which sorrowful event occurred on the 11th inst.

CONDOLENCE.

It is with deep regret that we learn of the death of Mrs. Lynch, sister of our esteemed Bro. Very Rev'd Dean Egan.

P. MORAN, Sec. Branch on 51.

The painful news announcing the death of Bro. John Kerr, who was a member of C.M.B.A. Branch 51 of Brantford, was received by the members of the same with great sorrow.

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by the number of feet or yards in it. Give in your own words "patience to the patient and forbearance to the forbearing."

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National Trust Company LIMITED. Capital, 31,000,000. President, J. W. FULTON.